



Crafting food products for culturally diverse markets: A narrative synthesis

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ABSTRACT

Consumer culture scholars have advanced multifaceted insights about how food products are crafted for globalizing and culturally diverse food markets; these insights have yet to be consolidated and synthesized. This paper provides a narrative synthesis of 73 consumer culture articles on food consumption and marketing from the past 30 years to advance an ordering theory that draws connections between extant insights. It introduces the concept of transcultural food marketing to denote how market actors collaboratively develop or transform a food product in culturally diverse markets aiming to facilitate market exchange. This paper conceptualizes transcultural food marketing as an intersection between two fundamental tensions: (1) territorialization and deterritorialization; and (2) familiarity and exploration—that manifest in distinct configurations. The transcultural food marketing framework advances an integrative and generative vocabulary that directs theoretical imagination toward the pluralism and plasticity in how food products are crafted for culturally diverse markets.

1. Introduction

This paper aims to advance the theoretical understanding of the symbolic spectrum food products can occupy to connect with consumers in culturally diverse markets. For consumer culture theorists, food consumption is inherently intertwined with other realms of social life, as food materializes habits, rituals, and customs across cultures (Appadurai, 1981; Johnston & Baumann, 2007; Warde, 1997; Wilk, 1999). Furthermore, food product meanings, or how food products are understood, often evolve over time and space (McCracken, 1986). Food products are continually reinvented and transformed in concert with complex cultural flows, entanglements, and changes in the context of globalizing and culturally diverse markets (Appadurai, 1997; Demangeot et al., 2015). Coconut oil, for example, has at different times occupied different cultural meanings in the global marketplace: once a local food, then a global superfood, and most recently, a controversial and potentially unhealthy or even scary ingredient (Rabin & Egan, 2018). Moreover, a culinary tradition like Peruvian cuisine, initially a manifestation of the local, is presently a globally successful cultural heritage asset (Asimov, 1999; Matta, 2016). In essence, market actors must engage with a daunting complexity in the ever-shifting meanings of food products and markets.

This complexity of food meanings is exacerbated against the

backdrop of globalizing, evolving, and culturally diverse markets (Bardhi et al., 2010; Bengtsson et al., 2010; Demangeot et al., 2015; Dolbec et al., 2022; Ibarra-Cantu & Cheetham, 2021), which undergo constant transformation. In this context, culture is understood as the dynamic blueprints and templates for actions (Arnould & Thompson, 2005) that are shared among an identifiable collective. These identifiable collectives include but are not necessarily limited to those defined based on ethnicity and nationality. Furthermore, a culturally diverse market is defined as “a place-centered environment (whether physical or virtual), where the marketers, consumers, brands, ideologies, and institutions of multiple cultures converge at one point of concurrent interaction” (Demangeot et al., 2015, p. 118). Thus, these culturally diverse markets capture the elements that circumvent and define foodscapes, which comprise but are not constrained to diasporic communities (Chelekis & Figueiredo, 2015), cosmopolitanism (Emontspool & Georgi, 2017; Figueiredo et al., 2021), and neoliberal multiculturalism (Veresiu & Giesler, 2018).

Over the past 30 years, consumer culture researchers have advanced sociological and culturally contextualized insights about how food products evolve over time and space (Arnould & Thompson, 2005; Silchenko & Askegaard, 2020). Previous literature has advanced insights based on deeply contextualized studies of food products, ranging from Tiger beer (Cayla & Eckhardt, 2008) to champagne (Rokka, 2017) and

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from curry (Varman, 2017) to beans and rice (Chelekis & Figueiredo, 2015), among many others. Across diverse markets, food products undergo complex adaptations. Place-based roots and displacements contribute to a food product's palatability within and across cultures (Beverland, 2006; Emontspool & Georgi, 2017; Ger & Belk, 1996; Harding, 2020; Wilk, 1999; Zanette et al., 2021). These place-based connections are often used to enhance a food product's degree of fit with salient frames of reference, such as food smells (Canniford et al., 2018) or heritage references to consumers' lives (Cayla & Eckhardt, 2008) in each cultural context. Other literature has explored how the materiality and preparation of the food product itself can also be transformed to align with local tastes and culinary practices, even as these tastes and practices continue to shift over time (Cappellini & Yen, 2013; Eckhardt & Houston, 2002). Taken together, these multiple studies of food consumption have advanced complex and multifaceted insights that expand on a central conceptual motif: for a food product to carry meaning and value for consumers in culturally diverse markets, food products must be adapted to the prevailing frames of reference in each cultural context.

Scholars have also advanced important conceptual insights on other significant aspects of food product marketing. These include the moralities of food products (Askegaard et al., 2014; Silchenko & Askegaard, 2020); and the enabling ideological structures of neoliberal multiculturalism, which shape the subjectivities of consumers in multicultural societies that, in turn, shape how consumers view ethnic food (Veresiu & Giesler, 2018). At the same time, scholars have illuminated the contextualized trajectories of multiple food products on the one hand, and broader socio-cultural structures that shape food consumption on the other, the knowledge produced from past research warrants further systematization to illuminate underlying theoretical connections between insights from extant research. Accordingly, this work takes an integrative and generative perspective across over three decades of Consumer Culture Theory work on food. In doing so, this theory-building review illuminates how food products can be crafted and occupy a spectrum of cultural meanings in culturally diverse markets.

To address the aim of illuminating underpinning connections between diverse contextualized trajectories of food products, a narrative synthesis (Sharifonnasabi et al., 2020) of 73 consumer culture theory articles on food was conducted to explore the following question: What underlying elements connect the possible approaches to marketing a food product as market actors engage with cultural diversity? The present narrative synthesis is informed by the principles of a theory-building review (Post et al., 2020), in which the aim is to generate conceptual knowledge based on a synthesis of extant literature. Such theory-building reviews can result in diverse outcomes, e.g., from a thematic analysis of the literature, a future research agenda may arise, or, as in the present work, a conceptual framework that organizes this phenomenon's salient dimensions and distinctions. In direct contrast to the problematization of prior research to position a contribution against a "research gap," this work takes a less-visited path that adopts a relational approach to gestate new knowledge by honoring and connecting extant research.

The narrative synthesis leads to the following outcomes. First, as a result of the aggregation of extant literature, the present narrative synthesis introduces the term *transcultural food marketing*, defined as the crafting of food products to stimulate exchange as market actors (e.g., growers and producers, wholesalers and retailers, chefs, and marketers) engage with cultural diversity. Second, the present work provides a conceptualization of transcultural food marketing as an intersection between territorialization-deterritorialization and familiarity-exploration that manifests in diverse configurations. This conceptual framework contributes to the literature on food marketing and cultural diversity by connecting, integrating, and differentiating insights from a dispersed and diverse body of existing work. Hence, this review "categorize[s] phenomena in theoretically useful ways" (Sandberg & Alveson, 2021, p. 501). Specifically, the framework of transcultural food marketing advances a more inclusive vocabulary that directs theoretical

imagination toward the pluralism and plasticity in how food products are crafted for culturally diverse markets. Crafting food products for cultural diversity is understood here as how market actors can collaboratively develop or transform a food product to resonate with consumers in a given market at a given point in time. Accordingly, the framework created in this paper "provides] a strategic platform for future scholarship" (Post et al., 2020, p. 352) in the rich terrain of food marketing.

2. Method: Narrative synthesis

The motivation for conducting this study began as the authors encountered and reflected on their experiences of Nikkei cuisine, a "beautiful love child" that recombines Peruvian culinary ingredients and Japanese cooking techniques (Rennick, 2017). While originating in the context of a long history of Japanese immigration to Peru and the consequent culinary "dialogue between the two cultures" (McNeilly, 2017), Nikkei food is composed of fresh recombinations between indigenous and migrant cultures and is a novel entrant in the cosmopolitan fine dining scene, with Nikkei restaurants emerging across cities like New York, London, Sydney, and Toronto (McNeilly, 2017; Rennick, 2017). Reflecting upon how Nikkei cuisine is now reincarnated across multiple transnational sites and defies neat categorization as either local, global, or *glocal*, the authors discussed the complexity and potential multiplicity of approaches to how market actors craft food products as they engage with cultural diversity. The authors' reflections on Nikkei food characterized a 'critical incident' (Kipnis et al., 2021) that inspired the authors to launch a qualitative review of the literature to understand better how food products must be crafted against a backdrop of multiple, interlinked, and constantly shifting cultural spaces spanning ethnic groups, nations, diasporic communities, and cosmopolitan cities.

There are multiple pathways to making theoretical contributions via a qualitative review of the literature (Denyer & Tranfield, 2006; Rumrill & Fitzgerald, 2001; Timulak, 2009) while demonstrating rigor (Post et al., 2020). Prior research has illuminated some of these possible pathways, variously labeled as systematic literature reviews (Snyder, 2019; Veloutsou et al., 2022), problematizing reviews (Alvesson & Sandberg, 2020), integrative reviews (Elsbach & Van Knippenberg, 2020), and theory-building reviews (Post et al., 2020), to name a few. The present manuscript aligns with the latter: theory-building reviews (Post et al., 2020).

This theory-building review is accomplished through a narrative synthesis methodology (Cook et al., 1997; Sharifonnasabi et al., 2020), which is "a textual analysis method that allows for reviewing and summarizing findings from prior studies in light of their underlying theories and contexts" (Sharifonnasabi et al., 2020, p. 275). Narrative synthesis is especially appropriate for the theory-building aims of this work because it is designed to review "broad topics rather than narrow questions" (Denyer & Tranfield, 2006, p. 219) and consequently enables researchers to reflexively and critically consolidate a broad range of studies that shed light on diverse angles of the same phenomenon. Narrative synthesis provides a "bigger picture of the phenomenon" (Denyer & Tranfield, 2006, p. 219), enabling researchers to connect, categorize, and differentiate insights from dispersed and diverse literature. Specifically, this paper's application of narrative synthesis methodology combines an integrative and generative approach to theory building (Post et al., 2020), resulting in a conceptual framework that orders the mature but diffuse body of consumer culture theory insights on transcultural food marketing.

First, allied with an integrative approach that aims to analyze and synthesize existing research, the present narrative synthesis captures a significant yet necessarily bounded amount of literature. The body of work examined ($n = 73$) is comparable to previous theory-building review articles in marketing that have adopted a narrative synthesis approach (e.g., $n = 14$ in Luedicke, (2011); $n = 75$ in Sharifonnasabi

et al. (2020)). Second, allied with a generative approach aiming toward novel conceptualizations that “provide a strategic platform for future scholarship” (Post et al., 2020, p. 352), this narrative synthesis follows an interpretative and reflexive approach to the literature (Sandberg & Alvesson, 2021).

In this spirit, and light of “the messy, ambiguous and often implicit meanings of theory expressed in myriads of academic texts” (Sandberg & Alvesson, 2021, p. 495), this paper connects, categorizes, and differentiates insights from a dispersed and diverse body of work. The framework advanced in this paper is an exhaustive representation but not the only way to conceptualize this phenomenon. As Sandberg and Alvesson (2021) contend, theory-building endeavors are always a construction and are, to an extent, arbitrary and idiosyncratic. Instead, this manuscript’s framework is usefully viewed as a “heuristic mapping of the common structures of theoretical interest” (Arnould & Thompson, 2007, p. 8) that connect previously documented insights on crafting food products for culturally diverse markets.

Considering that current literature on the possible approaches to marketing a food product for culturally diverse markets is dispersed across various journals, with different styles and analytical foci, narrative synthesis is especially consonant with an integrative purpose. Rather than a strictly linear process, the narrative synthesis approach consisted of a back-and-forth iterative movement between the steps summarized in Fig. 1. The conceptual delineation and framework development became progressively refined through this iterative movement. The research began with a general idea of understanding the complex transformations of food products when these products move across space and time. Delving deeper into the discovered articles, the researchers debated the shared underlying elements across the papers and decided what to include and exclude. In this process, transcultural food marketing became an appropriate way to delineate this substantive domain conceptually.

2.1. Conceptual delineation of transcultural food marketing: Definitions and perspectives

This paper introduces the concept of transcultural food marketing to refer to the crafting of food products such as ingredients, dishes, brands, and culinary practices to facilitate market exchange in culturally diverse markets. This term was not defined before conducting this narrative synthesis. Instead, it became a more explicit focus through a back-and-forth iteration between reading the selected articles and emerging conceptualization. While the focus is on market-mediated enactments, it is acknowledged that food products traverse cultures in multiple ways that go beyond the purposive intentions of market actors.

Two key terms and their underpinning assumptions require further unpacking: (1) food products and (2) transculturality. First, a broad definition of food products was adopted, spanning food (e.g., sushi, curry) and beverage (e.g., coffee, wine) categories. This deliberately broad definition also recognizes that food products encompass varying scales of complexity and can be constructed through one or more elements: ingredients (e.g., açai, coconut oil), dishes (e.g., pizza, bulgogi), brands (e.g., Starbucks, McDonald’s), and culinary practices (e.g., French nouvelle cuisine, Japanese cuisine) though the engagement of many market actors (e.g., wholesalers, retailers, chefs, marketers).

Second, this work adopted ‘transcultural’ to capture a distinct perspective for studying global cultural dynamics. In contrast to a cross-cultural or intercultural perspective, underpinned by assumptions of cultures as bounded entities that encounter one another, transculturality takes the view of cultures as heterogeneous, entangled, and always-already hybridized (Cruz et al., 2018; Kreuzer et al., 2018; Takhar et al., 2021). From a transcultural perspective, cultures are not bounded spheres, but nodes in a distributed network, situated at the confluence of multiple and cross-cutting global flows of people, materials, meanings, and practices which are constantly in exchange and flux (Flüchter & Schöttli, 2015; Welsch, 1999).

Concerning the central animating problem of how to market food for cultural diversity, the adoption of a transcultural perspective helps

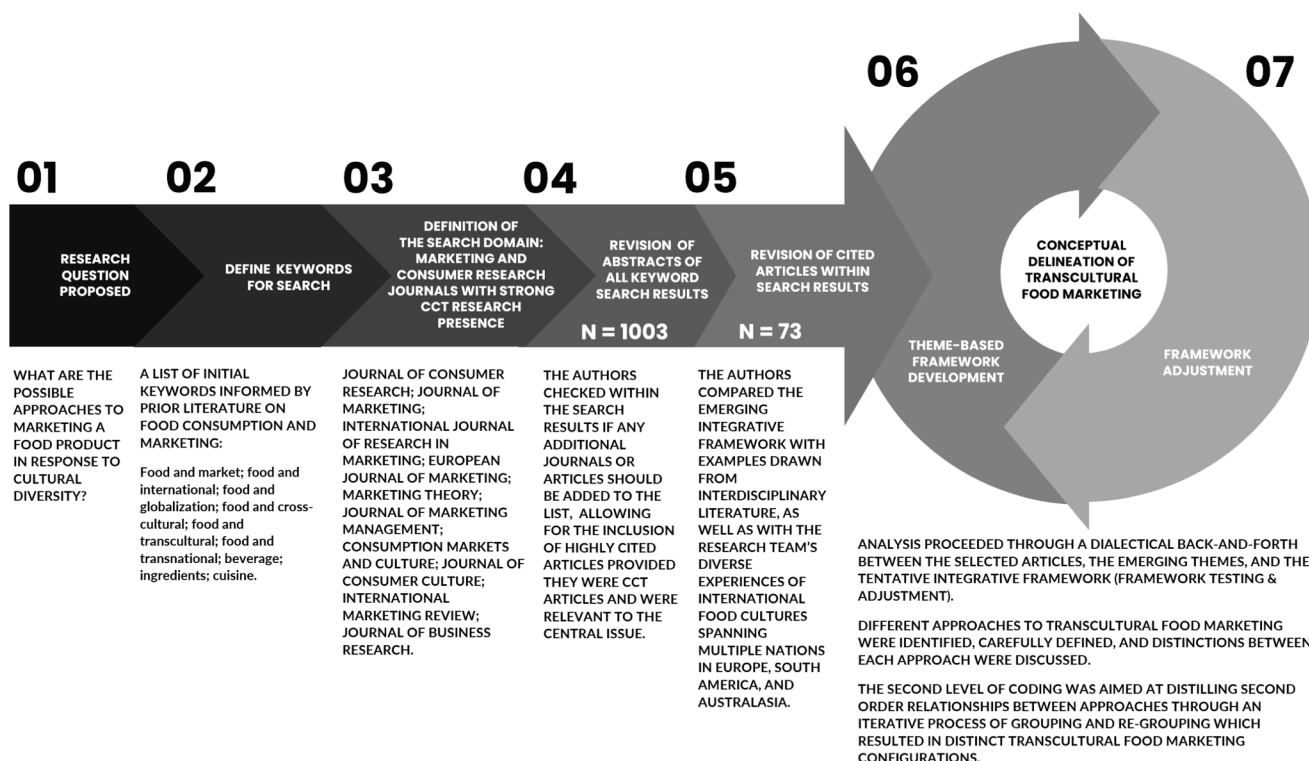


Fig. 1. Narrative synthesis methodology.

capture the messy entanglements between, across, and within cultures that arise in the context of globalizing and multicultural markets (Flüchter & Schöttli, 2015; Welsch, 1999). Furthermore, a transcultural perspective considers the multiple scales at which the problem of how to market food for cultural diversity operates beyond the hierarchies of ethnicity and nationality (Chelekis & Figueiredo, 2015). These food marketing problems range from marketing food originating in one cultural context to selling in a different cultural context to making a food product resonate for consumers from diverse cultural backgrounds in a single multicultural locale. Hence, the concept of transcultural food marketing provides a common reference point that helps researchers make connections across diffuse contexts in which food marketing and cultural diversity intersect.

2.2. Article selection

The article search was conducted on EBSCO and JSTOR, the leading research databases for multidisciplinary research. Using both databases ensured a broad coverage of journals in social sciences and guaranteed that no relevant articles would be missed in the initial search. Considering this as a theory-building review (Post et al., 2020) meant a broad initial search was appropriate to the goal of understanding the possible approaches to crafting food products for culturally diverse markets, as a broad search maximized the potential to encounter insightful and impactful research that was appropriate to this study's interpretative objectives.

The initial sample of 1,003 articles was generated by searching for the keywords “food, beverage, cuisine, AND market” in the following journals: *Journal of Consumer Research*, *Journal of Marketing*, *International Journal of Research in Marketing*, *European Journal of Marketing*, *Marketing Theory*, *Journal of Marketing Management*, *Consumption Markets and Culture*, *Journal of Consumer Culture*, *International Marketing Review*, and *Journal of Business Research*. These journals were selected because they represent internationally reputable journals with a significant presence of qualitative and conceptual articles on marketing food products across diverse cultural contexts.

This keyword search strategy aligns with previous reviews that are aimed at generating “the broadest sample [of articles] possible that is still relevant to the research field” (Gurzi & Woisetschläger, 2017, p. 148; see also Veloutsou et al., 2022). This keyword search strategy includes related terms that are often used synonymously in the academic literature on food consumption and marketing (e.g., Askegaard et al., 2014; Cappellini & Yen, 2013; Cayla & Eckhardt, 2008; Silchenko & Askegaard, 2020), and is coherent with a broad definition of food products.

Following this initial keyword search, and to ensure a manageable scope that balances the dual principles of integration and generativity (Post et al., 2020), these initial results were narrowed to articles from the last 30 years that focus on food marketing and consumption and align with consumer culture theoretics. While the ethos that defines consumer culture theory as a disciplinary approach is itself contested and heteroglossic (Arnould & Thompson, 2007), for this review, a working definition was adopted to include any qualitative or interpretive work that shifts the analytical focus beyond the individual-firm dyad and brings to the analytical foreground the intersections between multiple market actors—such as marketers, retailers, consumers and producers of food products—and the cultural contexts in which their exchange-facilitation practices are situated (Arnould & Thompson, 2005). Because articles aligned with consumer culture theory adopt a culturally sensitive, reflexive, and interdisciplinary approach (Askegaard & Linnet, 2011; Joy & Li, 2012; Rokka, 2021), they offer a theoretically rich arena for understanding the collaborative constructions of food products in culturally diverse markets. Such articles thus help illuminate the complex inter-relationships between food marketers, food consumers, and their cultural contexts.

Given the focus on crafting food products for culturally diverse

markets to facilitate market exchange, articles primarily focused on food practices at the individual or household level (e.g., cooking for the family) were excluded. Specifically, the following criteria to the selection of articles were applied: 1) the marketing and/or consumption of a food product—whether an ingredient, brand, product category, or culinary practice—forms a primary focus; and 2) the analytical emphasis of the article is on “the dynamic relationships between [...] the marketplace and cultural meanings” (Arnould & Thompson, 2005, p. 868). Any articles not meeting any one of the criteria were excluded. This process resulted in a sample of 73 studies exploring the intersections between food's cultural meanings and the activities of food market actors.

2.3. Analytical approach to narrative synthesis

There are multiple possible paths for synthesizing this rich literature. Indeed, previous reviews have, for instance, integrated essential insights concerning the ethical and moral resonance of food products (Groszlik, 2017; Sassatelli & Davolio, 2010; Silchenko & Askegaard, 2020).

This research aimed to theorize salient dimensions and identify different approaches to the problem of how to market food and engage with cultural diversity, integrate diverse concepts currently rooted in diffuse literature, and offer a common vocabulary across multiple perspectives. To accomplish this purpose, once the sample of articles had been selected, the analytical approach followed a theme-based framework development procedure (Hao et al., 2019; Paul & Rosado-Serrano, 2019) to narrative synthesis, whereby analysis continued with a dialectical back-and-forth between the selected articles, the emerging themes, and the evolving interpretive framework.

Analysis proceeded through multiple part-to-whole iterations between three primary levels. At the first level, the authors closely read each article and identified the food product, cultural context(s), and the strategies applied to market this product, using the concepts and terms in each article. This information was captured in a spreadsheet.

At the second level, as the sampled articles were read and analyzed, it became apparent that there were approaches that multiple cases had in common and approaches that were divergent, even seemingly in opposition, to each other. For example, while the place of food or beverage origin forms a central element across multiple cases (e.g., champagne), in other cases, the place of origin is deliberately abstracted (e.g., Starbucks) or obscured (e.g., Haagen Dazs). As another example, while Italian biscuit brand Mulino Bianco is crafted as familiar everyday food, by contrast, the appeal of specialty coffee relies on its exploratory pleasures. To ensure that previous approaches to transcultural food marketing were distinctly defined, the researchers extensively discussed the definitions and distinctions between each emerging approach, categorized cases using emerging categories, and discussed cases that fit into more than one category. When distilling second-order relationships by grouping and regrouping emergent approaches and considering the overarching relationships, the researchers noticed a broad tension between territorialization and deterritorialization, alongside an intersecting tension between familiarity and exploration. These tensions inspired the resulting synthesis of the extant body of work into an integrative framework represented by a matrix with two main axes.

At the third level of analysis, the cases identified in the literature were plotted along each axis of the matrix: territorialization-deterritorialization and familiarity-exploration. Cases that did not fully fit into the extant poles of territorialization, deterritorialization, familiarity, and exploration were insightful because they provoked more nuanced categorizations between the poles of both axes. Furthermore, as the matrix was considered more holistically, several matrix areas were not populated by cases in the sample of articles. The researchers reflexively discussed these areas, evolving the analysis through additional food examples, trends, and histories in the market. These examples were drawn from interdisciplinary literature, documented public sources, and informed by the research team's diverse experiences of

international food cultures spanning multiple nations in Europe, South and North America, and Australasia. Thus, the collective experiences of the research team and the additional interdisciplinary literature supplement the examples in the consumer culture theory literature and allows for robust analysis and theorization. Fig. 1 summarizes the methodology, while the outcome of this iterative process is the framework outlined in Figs. 2-4 and presented in the Findings section.

3. A framework of transcultural food marketing

When facing culturally diverse and dynamic markets (e.g., exporting a culturally-rooted food product to a different culture), marketers use several ways to create a culturally resonant food product—whereby its “meanings reflect, reinforce, and shape meanings from the collective social space that links consumers to others in a shared language and interpretation of experience” (Fournier et al., 2008, p. 42). This analysis synthesizes the extant literature on these transcultural food marketing approaches as follows. As represented in Figs. 2 and 3 and by the two intersecting axes in Fig. 4, the narrative synthesis illuminated two central tensions which animate each configuration: a tension between the opposing forces of territorialization and deterritorialization and an intersecting tension between the opposing forces of familiarity and exploration. Furthermore, along each axis, these tensions manifest in the market through distinct configurations, an arrangement of food products that creatively articulate salient cultural tensions resonate and render the food product valuable to a given consumer. The food products selected to populate the matrix as examples of each configuration are briefly described in Annex 1 – Glossary of Food Products.

Territorialization-deterritorialization refers to a recurring tension in crafting food products associated with the real or imagined place(s) of origin. The tension between territorialization-deterritorialization manifests through four transcultural food marketing configurations:

anchored, hybrid, virtual, and aerial territorialization (Fig. 2). Additionally, familiarity-exploration refers to a recurrent tension in crafting a food product’s meanings to meet a consumer’s culturally contextualized needs for safety and adventure. This tension manifests through four transcultural food marketing configurations: everyday staples, commodified cosmopolitanism, gourmet innovation, and mystification (Fig. 3).

As discussed in the selected literature, the transcultural food marketing framework provides an illustrative representation of the meanings that products carry in specific cultural locales and time frames. However, because food meanings are complex, the fundamental tensions and intersections manifest along a spectrum, with food products often shifting from one configuration to another over time or across different places and cultures. Below, these configurations are discussed separately for analytical purposes and to demonstrate the benefits and risks of each configuration. The literature presented in this section aims to be illustrative rather than exhaustive. Overall, transcultural food marketing emerges as a process of using the context creatively to create marketing configurations by making decisions considering situational tensions between territorialization and deterritorialization, between familiarity and exploration.

3.1. Territorialization or deterritorialization

Territorialization is a linchpin in contemporary socio-cultural understandings of food. The relationship of a food product to place is an essential component of its ontological and moral force, often used by market actors to construct the meaning of the food product (Beverland, 2006). When food and beverage products are commercialized across cultural borders, marketers often feel they have encountered the classic local/global dilemma: should they anchor food to territory to evoke culturally resonant appeals tied to a place of origin (e.g. as in the case of

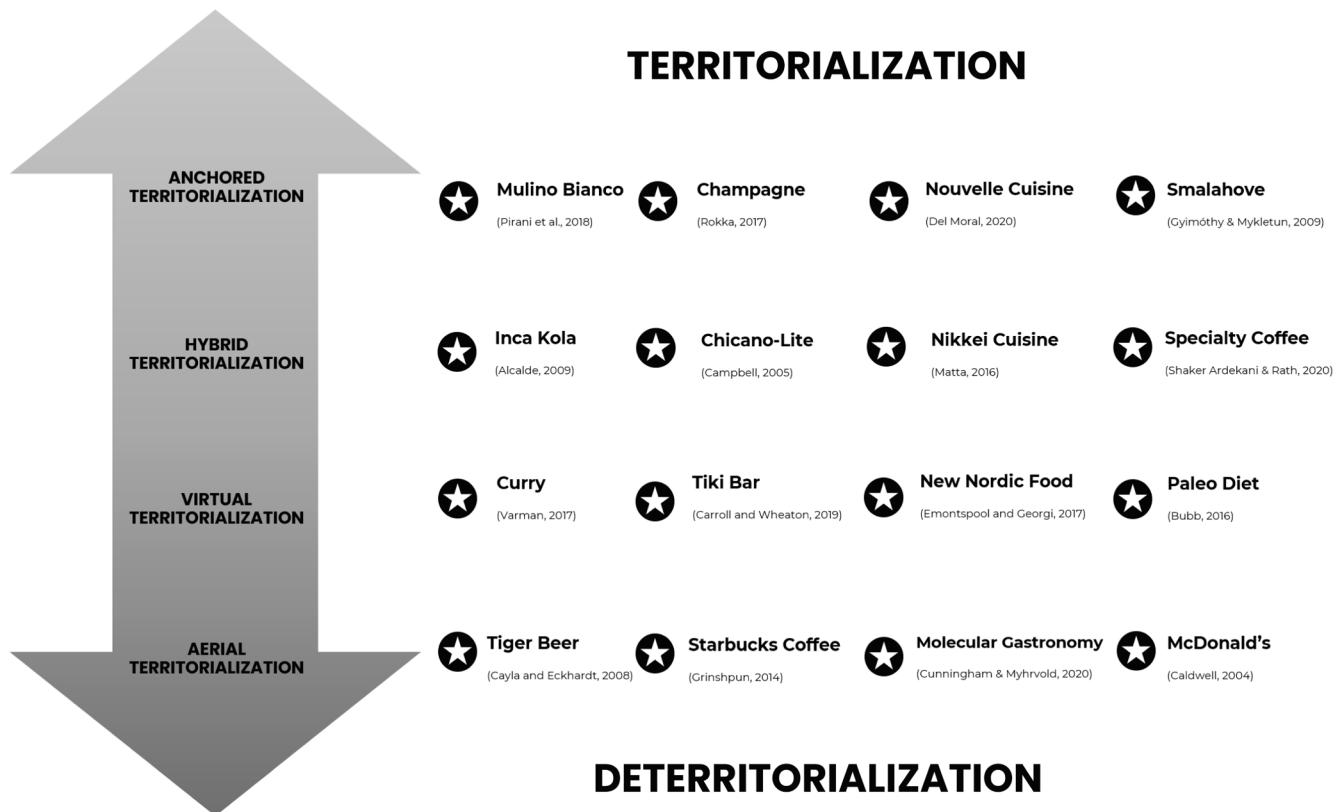


Fig. 2. Territorialization-deterritorialization and its transcultural food marketing configurations.

champagne), or should they draw on more portable cultural associations to broaden its appeal (e.g. as in the case of Tiger beer) (Cayla & Eckhardt, 2008; Ger & Belk, 1996; Hirsch & Tene, 2013; Rokka, 2017; Wilk, 1999)?

While it is tempting to reproduce oppositional binaries between local and global food products, commercializing products across cultures is often more complex than simply choosing between two alternatives. Research demonstrates that despite growing simultaneous appreciation for local and global food cultures, “food cultures persistently maintain local patterns even against an onslaught of global influences” (Weijo et al., 2018, p. 256). Conversely, transcultural food marketing can involve paradoxical approaches of losing historical roots and becoming deterritorialized while reinventing myths of national heritage, as in New Nordic food (Emontspool & Georgi, 2017). The plural manifestations of these tensions are consolidated in the following configurations that illustrate a complex relational spectrum between territorialization and deterritorialization and are represented in Fig. 2.

3.1.1. Anchored territorialization: rooting food to place

Anchored territorialization is a transcultural food marketing configuration in which the place of origin forms a vital connection with the character of the food product. Here, market actors nourish and protect a food product’s symbolic, material, and commercialized rootedness to a place. An anchored territorialization approach enables a food product to acquire or retain a place-based identity that provides a competitive source of distinction and aims to protect the food product against marketization by actors in other territories. It encompasses preserving place-based production processes, symbolic aura, and the intensive coordination of territorialization activities across multiple market actors.

Especially in globalized food cultures, the market-mediated emplacement of food products in local territories and communities (e.g., champagne and Kobe beef, Maguire & Charters, 2021) offers a distinct approach for symbolically charging food products with moral and authentic meanings. This symbolic charge is empowered by desires for authentic alterity among consumers seeking a cosmopolitan identity (Thompson & Tambyah, 1999) alongside growing social movements which imbue localized spatial imaginaries with moral force (Feagan, 2007).

The interweaving of food, place, and cultures in transcultural food marketing requires a controlled expansion. While globalization exerts constant pressure to homogenize or adapt food products to cater to foreign palates, it must do so without diminishing the magical aura of the terroir. As food producers explore new market opportunities beyond the food product’s place of origin, they face different consumer requirements, concerns, and desires, which often lead to an adaptation process of the product itself. Simultaneously, the challenge is to preserve the product’s territorial origins (Harding, 2020; Rössel et al., 2018). Adopting this approach often risks creating an aura that may misrepresent a local community’s understanding of their heritage food product. Nevertheless, the literature has shown cases where marketers have found this balance between adaptation and maintaining terroir heritage.

As an illustrative case, Rokka (2017) explains how champagne was progressively developed through commercial and popular myth-making processes, which allowed it to maintain its mythical status, tied to its regional origin and French national identity, despite its mass distribution. Similarly, bottles of wine from a specific terroir (e.g., Châteauneuf-du-Pape from the vineyards around the Pope’s residence in Avignon, France) and specific vintage years acquire their magical power from an association between ordinary daily consumption with mythologized places of origin. These discursive and embodied practices that connect

the myth of champagne to its territory of origin are further anchored in legalized market certification mechanisms and labeling rules (e.g., Appellation d’Origine Contrôlée) and other taste-making mechanisms such as rankings (Croidieu et al., 2016; Maguire, 2018) and the dissemination of food journalism reports by respected tastemakers (Rössel et al., 2018).

To successfully translate the magic of the terroir to other markets, multiple market actors must collaborate to construct and stabilize the connection of food products to place. This collaboration relies on a deliberate and delicate orchestration. Anchored territorialization involves tight market control over numerous elements of the food product, including mythmaking and branding, production, and certification. The cumulative effect of these myth-making, taste-making, certification, and curation practices is to help elevate, establish, and stabilize the importance of place-based attributes when consumers appreciate and distinguish such food products (Beverland, 2006). However, successful anchored territorialization is resource-intensive, requiring tight intermediation between multiple market actors to sustain and protect a territorialized positioning.

Furthermore, anchored territorialization may create a dissonance with the historical origins of the food product. Anchored territorialization risks promoting exclusionary hierarchies by elevating one manifestation of a culture’s diverse food expressions over others. For example, the marketing of champagne could be critiqued for mythologizing an “elitist, aristocratic, bourgeois” (Rokka, 2017, p. 282) version of the French mode de vie.

3.1.2. Hybrid territorialization: connecting cuisines

Hybrid territorialization occurs when different culinary traditions are simultaneously recombined and honored in a food product. The outcome of these combinations of the material and symbolic elements of two or more cultural forms is a novel recombination—a hybrid—with its own unique identity. While such cases are often studied in conjunction with acculturation and familial identity (Campbell, 2005), scholars have also observed that the increasing emergence of hybrid combinations of food products spanning two or more cultural traditions is symptomatic of urban cosmopolitanism (Figueiredo et al., 2021).

Hybrid territorialization enables marketers to reconcile the complex and often contradictory tensions between territorialization and deterritorialization in the market. Hybrid territorialization often emerges against the backdrop of socio-historical migration flows and cultural interpenetration. For example, the halal burger in France (Johnson et al., 2017) purposely connects Muslim consumers with American food cultures; Chicano-lite cuisine embraces dualistic Mexican-American origins (Campbell, 2005), just as Nikkei cuisine simultaneously refers to its Peruvian and Japanese history. Finally, Inca Kola represents a creative reconciliation of locality and globality in that it presents an alternative “Peruvian-global modernity” that offers a viable option to Coca-colonization (Alcalde, 2009).

These creative combinations of diverse culinary traditions present in the global market indicate that marketers adopt novel approaches to transcultural food marketing. Their approaches acknowledge, but also play with, the transcultural diversity of modern markets. Multicultural markets offer fertile ground for marketers to research, rediscover, curate, and recuperate ancestral or historically rooted cultural forms that honor the diverse people who inhabit a local milieu (Demangeot et al., 2015).

However, these hybrid food products are subject to authenticity-based contestations and invite risks of cultural misappropriation. Using cultural elements for market exchange erodes a food product’s connection and ownership to its community of origin. Paradoxically,

such contestations can sometimes help fuel and reinvigorate a food product's meanings. For example, while the introduction of halal meat in a popular burger chain in France (Johnson et al., 2017) spurred market conflict between the marketization of religion and French ideas of secularity (*laïcité*), the conflict ended with the restaurant chain offering halal and non-halal options to service a wider public.

3.1.3. Virtual territorialization: neither here nor there

Another way marketers reconcile these complex and contradictory forces—the need for a food product to carry familiar resonances without emptying it of cultural meaning—is virtual territorialization, often overlooked in the marketing literature. Unlike hybrid territorialization, which involves a mixture of different culinary cultures rooted in historical traditions, virtual territorialization occurs when the connection of a food product to a specific place is invented, even though it is not rooted in lived practice.

For example, even though the heterogeneous culinary practices of incorporating curry spices and sauces into everyday meals are historically rooted in India, the British invented the cultural category of curry as a simplified icon of Indian food (Varman, 2017). Similarly, the tiki bar became popular in American consumer culture even though it is derived from authentic expressions of Polynesian cuisine (Carroll & Wheaton, 2019). Likewise, New Nordic Food has been successfully exported to London, Tokyo, Sydney, New York, and Hong Kong, fueled by its positioning as an exotic foreign brand and the construction of discourses of moral cosmopolitanism that enable consumers to work through the contradictions of consuming local food that has traveled many miles to reach their plate. Despite its success as an export brand, New Nordic Food remains contested in its culture of origin—“popular among global foodies rather than being a Nordic everyday practice” (Emontspool & Georgi, 2017, p. 311).

As the examples illustrate, virtually territorialized products are also subject to disputes, potentially leading to an emptiness of content or a caricature of heritage traditions if not carefully managed. Virtual territorialization can be deliberate commercial inventions—or exploitations (as in the case of the tiki bar, Carroll and Wheaton (2019)), or driven by socio-historical processes of colonization and post-colonialization that benefit market actors, as in the case of curry (Varman, 2017).

3.1.4. Aerial territorialization: obscuring and imagining cultural baggage

In contrast to the tightly rooted anchored territorialization, aerial territorialization creates the opposite transcultural food marketing configuration. It occurs when a food product is unmoored from a specific locale and toward more abstract deterritorialized formations such as global or regional consumer cultures or an imagined/idealized exotic location. Aerial territorialization is often developed based on the symbolic alignment of food products with globally dominant or US-centric structures of meaning. These structures of meaning enable a food product to be sufficiently palatable and carry shared meanings for consumers across multiple international markets while also offering a flavor of the global that cosmopolitan consumers seek (Rojas Gaviria & Emontspool, 2015).

The consumer culture theory literature illuminates how the ethereal relationship to territory can manifest in plural ways that extend beyond an alignment with a globally palatable version of Western consumer culture. For example, Tiger beer cannot be ascribed to any national culture. Instead, Tiger beer is positioned in alignment with expressions of Asian modernity by combining multiple cultural referents from Southeast Asia (Cayla & Eckhardt, 2008), enabling consumers in the region to access a shared regional consciousness. Similarly, Chelekis and Figueiredo (2015) discuss how consuming beans and rice has spread across the “regional archipelagos” of Latin America and the Caribbean

because of socio-historical global flows. Furthermore, the origin of hummus is sufficiently obscure to the point that multiple cultures—Egyptian, Palestinian, Armenian, Jordanian, Israeli, Lebanese, and Cypriot—can claim ownership and link their national identity to this food product (Hirsch & Tene, 2013). Hirsch and Tene (2013) note that Israeli Jews consider hummus a national dish, even though the Jews, in fact, adopted it from the Arabs in the region.

Although not often explored in the marketing literature, aerial territorialization can also occur when a food product's connection to its place of origin becomes loose or obscured. For example, sushi could be conceived as an example of aerial territorialization despite Japan's long heritage and ritualistic culinary history. Food culture literature and anthropology research have described how sushi initially emerged in the 7th century in Japan because of “the region's geographic resources, religious and cultural dietary preferences, as well as ingenious food preservation techniques invented by creative individuals” (Hsin-I Feng, 2012, p. 205). However, sushi has become massified, available in many markets, and often connected with fast-food alternatives. Sushi retains a loose symbolic connection with Japan, even if, at the same time, anyone can open a sushi shop and can adapt the menu offerings locally (e.g., California sushi).

The symbolic looseness at the heart of aerial territorialization of food products helps people make it their own (e.g., putting cream cheese into the sushi). However, it also increases the risk of eroding a product's source of distinction as a food product loses its socio-historical roots. Market actors often recuperate and refresh these place-based connections through ritualistic performances to mitigate this risk. For example, some restaurants engage in ritualized storytelling even though sushi is now aerially territorialized. For instance, according to Hsin-I Feng (2012), sushi chefs worldwide are encouraged to follow a set of rituals and performatively embody an imaginary, symbolic connection to exoticized ideals of Japan.

Overall, the effect of this transcultural food marketing configuration is to obscure the historical embeddedness of a food product with a particular place, which results in more abstract consumer perceptions of the origin of a food product. This abstraction enables an identification point and opens a space for innovation, improvisation, and appropriation by market actors and consumers in multiple international markets. However, deterritorialized food products are also under pressure to maintain local identities. The risk associated with aerial territorialization approaches could provoke contestations about the disputed origins of a food product, further eroding or introducing contradictions into its meanings. Together, anchored, hybrid, virtual, and aerial territorialization convey different ways of articulating the tension between territorialization and deterritorialization as food products are marketed.

3.2. Familiarity or exploration

When translating food products across cultures, marketers face a balancing task between emphasizing familiarity, which could help a food product be more appealing to a broader public, and emphasizing exploration, which could enhance the ability of a food product to meet needs for novelty, adventure, and symbolic self-differentiation. On the one hand, marketers may need to invest in pacifying and homogenizing a food product to meet consumers' needs for familiar, safe, and convenient everyday food. On the other hand, food products can also be shaped by a drive toward novelty, adventure, and symbolic uniqueness, which bestows special meanings on products and elevates them beyond the quotidian realm.

This dynamic balancing act is complicated by the multiplicity of consumers' cultural reference points on what constitutes the familiar, special, innovative, or downright strange, as well as cycles of innovation

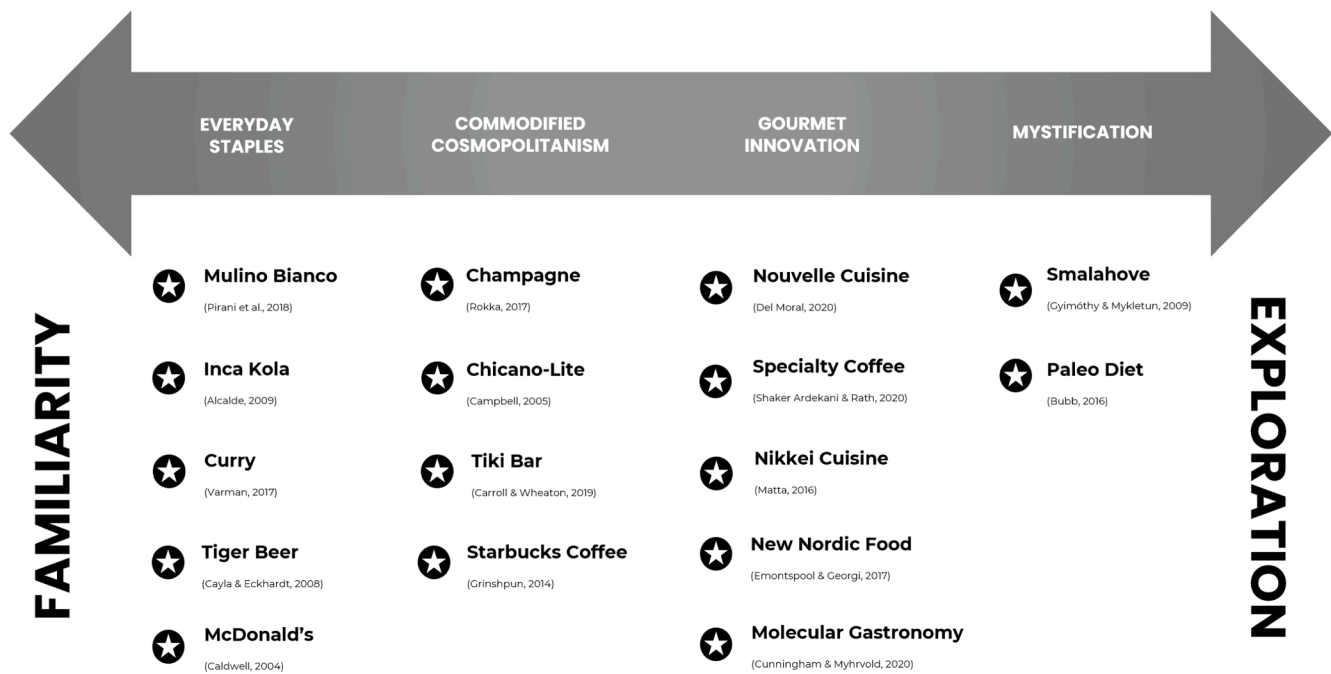


Fig. 3. Familiarity-exploration and its transcultural food marketing configurations.

and routinization in markets that continually destabilize cultural categorizations. These tensions between familiarity and exploration manifest in the following four transcultural food marketing configurations illustrated in Fig. 3: everyday staples, commodified cosmopolitanism, gourmet innovation, and mystification.

3.2.1. Everyday staples: routine simplicity

Everyday staples refer to a food product being constructed as a safe, regular, and intimate part of a consumer's diet. Creating this transcultural food marketing configuration involves standardizing, rationalizing, and homogenizing food meanings and preparation practices to cater to mainstream palates. The commodification of familiarity and convenience aligns food products with broadly shared notions of food quality and safety in the targeted market (Domaneschi, 2012), enabling such food products to be easily routinized into accelerated modern lifestyles. Furthermore, the construction of the consumer subject (Karababa & Ger, 2011) for everyday staples is continually reinforced by market actors. For example, through advertising and media discourses, demand for familiar, fast, and convenient food is sustained through representations of the kitchen and its inhabitants as time-poor and resource-poor—an image of the consumer that proliferates in modern societies (Brewis & Jack, 2005; Stigzelius et al., 2018).

However, the risk of this configuration is that everyday staples might be construed as a flattening of meaning (Ritzer & Miles, 2019) or perceived as inauthentic by consumers. For example, while middle-class consumers in China display an increasing demand for imported convenience foods, this demand is tempered by longstanding cultural habits of buying fresh food (Veeck & Burns, 2005). Nonetheless, a standardized product can carry powerful cultural meanings. For example, Pirani et al. (2018) analyze how the biscuit brand Mulino Bianco constructed the mythology of the Italian family breakfast and instituted itself as a familiar and routinized emblem of this family ritual. In sum, this transcultural food marketing configuration enables food products to carry complex resonances for consumers while remaining amenable to routinization.

3.2.2. Commodified cosmopolitanism: the extraordinary within the ordinary

Commodified cosmopolitanism is a transcultural food marketing

configuration in which a food product offers a touch of the exotic without losing its accessibility. Through rituals and performances of increased sophistication and complexity, food products exhibiting this configuration offer consumers a source of exploration beyond mundane everyday foods. At the same time, these food products retain their democratized appeal as they are presented via templates that tend to be easily recognizable across cultures.

Commodified cosmopolitanism articulates competing market imperatives. Scholars recognize that markets exhibit several waves of development between making products familiar via standardization and elevating their exploratory properties via aestheticization (Thurnell-Read, 2018). The globalization of food products such as coffee, pasta, and hamburgers through a global consumer culture has been argued to be a symptom of ever-escalating societal pressures toward rationalization and standardization (Ritzer & Miles, 2019). To combat the ensuing risk that these food products become commonplace and lose their value, market actors attempt to invigorate and refresh these meanings over time (Thurnell-Read, 2018; Ulver, 2019).

Commodified cosmopolitanism combats a gradual drift of food products into the zone of the mundane and everyday by performing routinized and recognizable markers of sophistication. This socio-historically rooted process permeates global coffee culture: Karababa and Ger (2011), for example, analyze the socio-historical development of myths and rituals surrounding specialty coffee consumption that enabled new forms of symbolic differentiation. Successfully routinizing these myths and rituals requires coordination between multiple market actors. In the case of specialty coffee, the transcultural food marketing approach is fueled by tastemakers such as baristas and relies on the construction of ritualized third spaces such as coffee shops (Elliott, 2001; Karababa & Ger, 2011). Yet this process of making the extraordinary accessible carries a dark side: the singularized, intangible, and often complex historical connections or sophisticated meanings can be compromised in favor of well-accepted, even formulaic, ideas.

3.2.3. Gourmet innovation: treat or threat

Gourmet innovation occurs when a food product offers a novel and uncanny charm through a curated dalliance with strangeness. This transcultural food marketing configuration further intensifies aestheticization by market actors and often incorporates exotic materials and

meanings. While food products in this configuration move one step closer to exploration, interestingly, the dalliance with strangeness enables the food product to provide a novel source of authentic alterity. Consider the deep-fried moss or live ant dishes presented by Noma's—often ranked as the best restaurant in the world—by chef René Redzepi (Emontspool & Georgi, 2017), which exemplify this uncanny charm. Food products in this zone offer a playful balance between scary and familiar foods: strange enough as contrasted with the consumers' own references to be refreshing, but not too strange that it detracts from palatability.

The creative repurposing and recombination of culinary heritage often inspire an innovative twist that enhances a food product's uncanny charm (Fonseca, 2005). The phenomenon of Nouvelle Cuisine, for example, aestheticized French food through lighter and more delicate food preparation techniques and exquisite attention to presentation that celebrated a break with the orthodoxy of classical French cuisine (Del Moral, 2020; Rao et al., 2003). The use of guinea pig, an indigenous ingredient from Peru, is pacified by techniques that change the texture and the presentation for it to be resignified as an elegant and palatable luxury culinary treat that does not violate prevailing cultural categories (Matta, 2016). The recent phenomenon of molecular gastronomy, pioneered by chef Ferrán Adrià at his El Bulli restaurant, uses chemicals, additives, and lab equipment to change the material qualities of food, such as texture and flavors (e.g., deconstructed tortilla by Ferrán Adrià (Cunningham and Myhrvold, 2020)).

While food products that exhibit this configuration could be perceived as unstable food fads, the challenge is how to routinize these meanings over time. Scholars have called attention to the intermediation of marketized rituals by multiple market actors such as gourmet chefs, food journalists, distributors, and tastemakers (Thurnell-Read, 2018). Collectively, these market actors help stabilize innovative food propositions. If successful, these innovations may eventually be co-opted into commodified cosmopolitanism and even everyday staples. Yet this glorification of culinary techniques that encode the sublime in a controlled form can reinforce a sanitizing impulse that relegates everyday food-based experiences to the margins (Sassatelli & Davolio, 2010). Such transcultural food marketing configurations, unaffordable to the masses, can reinforce exclusionary hierarchies along social class lines (Del Moral, 2020). Even though gourmet innovation is being somewhat democratized by incorporating techniques from multiple cultures, it also commonly reinforces the exotification of otherness (Johnston & Baumann, 2007).

3.2.4. *Mystification: scary and strange*

On the rightmost side of the spectrum is the transcultural food marketing configuration of mystification when a food product adopts a mysterious and adventurous aura that separates it from mainstream food practices. Some food products carry an aura of strangeness that renders the food product as belonging to the realm of the exotic elsewhere. However, while the strangeness of these food products forms an obvious barrier to widespread consumption, this strangeness is at times essential for marketing food products. For example, veganism is often publicized as positive deviance (Lundahl, 2020). Similarly, the popularization of the paleo diet is evident in the temporal distancing of food materials such as hair and bone as “ancestral” (Bubbs, 2016).

Although not fully explored in the studied marketing literature, a food product's mystification can also be based on the product being “scary.” Fugu—blowfish—is considered a luxury food ingredient in Japan; yet, it can only be prepared by specially licensed chefs because toxins stored within the blowfish's body can be lethal (Savor Japan, 2020). Also, Gyimóthy and Mykletun (2009) discussed the concept of

scary food by focusing on a traditional Norwegian meal, Smalahove (salted, smoked, and cooked sheep's head), in designing tourist experiences. Smalahove is marketed as a nostalgic and authentic rural dish and a challenging culinary trophy appealing to thrill-seeking consumers, representing the new commercial potential for marketing “extreme” culinary specialties.

However, by emphasizing the aspects of food products that make them different from “mainstream” food practices, this configuration may inadvertently reinforce the marginalization and exotification of communities for whom such products are eaten every day. Taken together, everyday staples, commodified cosmopolitanism, gourmet innovation, and mystification represent divergent articulations of the marketer's balancing act between ensuring that a food product is familiar and safe, enabling its cultural resonances with home or, at the very least, its pragmatic routinization into the everyday, while providing sources of meaning which facilitate novelty, escape, and adventure for consumers from other cultures or locales.

3.3. *Transcultural food marketing as the intersection of territorialization-deterritorialization and familiarity-exploration*

The analysis further underscores how a food product's relationship to territory can intersect in complex ways with its degree of familiarity or exploration. Each of the four variants of territorialization offers divergent approaches for enhancing a food product's familiarity or exploratory properties (see, for example, Fig. 4 and Annex 1). The remainder of this section illustrates some of these intersections.

Everyday staples exhibit a complex and open-ended relationship with territorialization. For example, as mentioned earlier, Pirani et al. (2018) analyzed how the biscuit brand Mulino Bianco constructed the mythology of the Italian family breakfast and instituted itself as a familiar and routinized emblem of this family ritual. In this example, place-based meanings played a central role in this product's positioning, per anchored territorialization. Conversely, Caldwell (2004) discusses how Muscovites domesticated the cultural meanings of McDonald's: from an exotic foreign brand to a mundane, routinized, and familiar resource for everyday life in Moscow.

Similarly, commodified cosmopolitanism occupies an open-ended relationship with various approaches to territorialization. On the one hand, the anchored territorialization of food products offers one approach to commodified cosmopolitanism, where place is used to provide a touch of the exotic that offers a source of authenticity and distinction. The case of champagne (Rokka, 2017) illustrates how place-based meanings are retained as a source of distinction, while palatability is pacified through market standards and facilitated through taste-making and certification processes. On the other hand, an alternate approach to commodified cosmopolitanism is via aerial territorialization. In these manifestations, commodified cosmopolitanism does not rely on a specific type of territorialization; for consumers, any other place will do. Take, for example, Starbucks's construction of virtual territorial origins for its coffee beans, e.g., the geographically vague “Arabia” (Elliott, 2001), enabling the brand to occupy a global yet foreign positioning that provides local consumers an aestheticized and exoticized source of cosmopolitanism (Grinshpun, 2014). Marketized cultural forms such as the specialty coffee shop follow a recognizable but transferrable relationship to place that enhances global palatability to urban middle-class consumers across multiple cultures (Ardekani & Rath, 2020).

Less discussed in the reviewed marketing literature is hybrid reterritorialization as a configuration that enhances the exploratory properties of a food product. A brief foray into the literature outside of

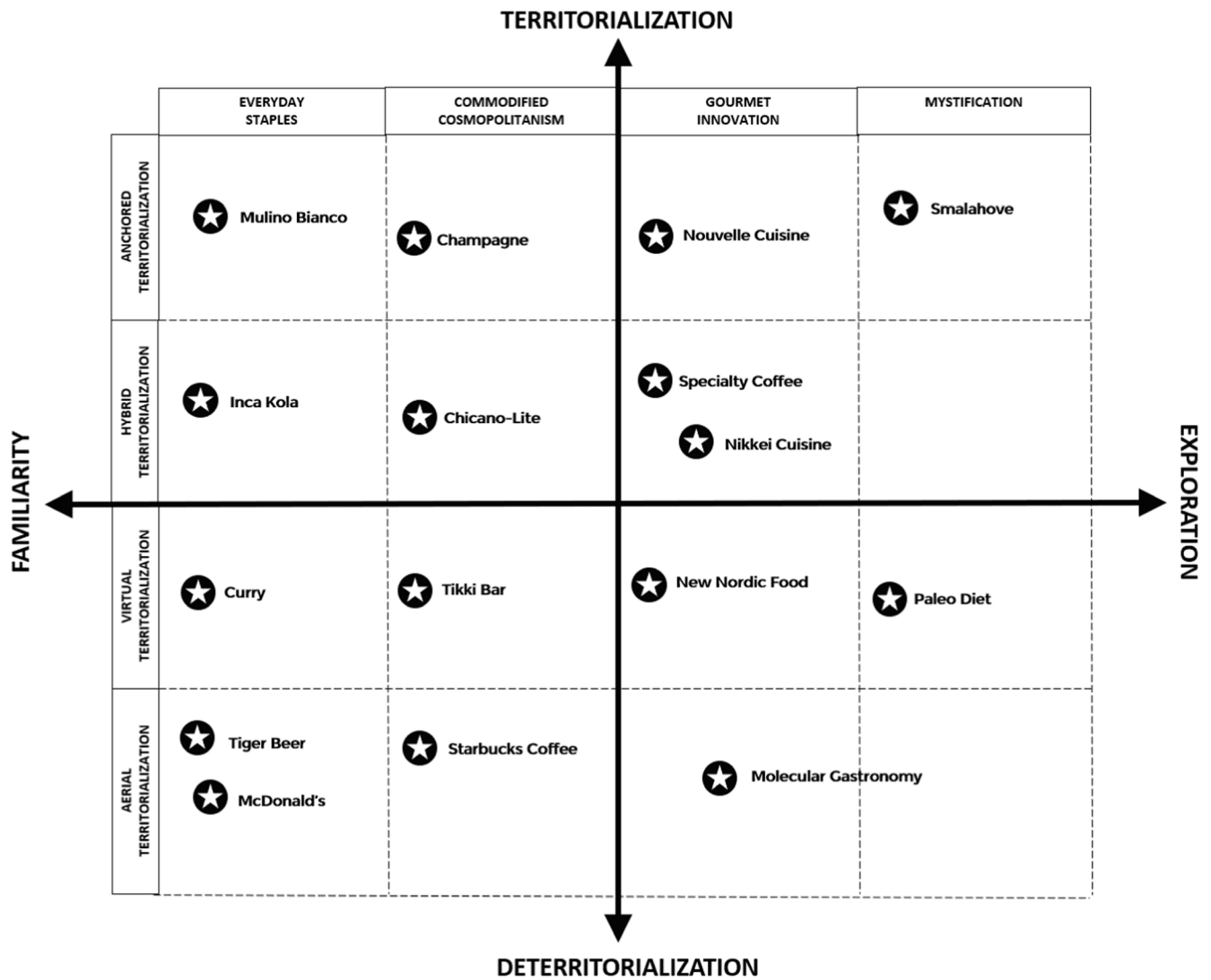


Fig. 4. Matrix of transcultural food marketing.

marketing is instructive: by adopting a hybrid logic, everyday food products may become more innovative and consequently more appealing (Fonseca, 2005). For example, the application of French food preparation techniques to Asian dishes (and vice-versa) is exemplified through increasingly popular dishes such as foie gras sushi and flambee sushi or the innovative and upscale French-Japanese restaurants like Shun in New York City (Werner, 2019). Similarly, the first generation of new Peruvian chefs emerged from privileged social class positions and were trained in Europe. Upon returning to Peru, they led the “Peruvian gastronomic revolution” (Lauer & Lauer, 2006) that culminated with Peru’s cuisine being included in UNESCO’s list of Intangible Cultural Heritage and the international expansion of Peruvian cuisine (Matta, 2016). Likewise, Italian food trucks express a regional cosmopolitanism that enables them to offer territorialized expressions that cater to “food cultural omnivorousness” (Gerosa, 2020). In all these examples, the creative recombination of upscale culinary techniques with references to a revered culinary tradition elevates adds further layers to the consumption experience of another food tradition (e.g., European food

traditions elevate ‘exotic’ Japanese food and traditional Peruvian dishes; Italian food traditions elevate food trucks).

While there is a complex relationship between the two structural tensions in the transcultural food marketing framework, there is an intriguing return to the use of place, the original locale of the food product—whether socio-historically rooted or commercially invented—as an approach to elevating a food product’s properties for exploration by consumers.

4. Discussion

Marketing research on food in diverse and dynamic cultural contexts has flourished. Consumer culture theory research on this topic spans a heteroglossic array of insights on the globalization of food cultures (e.g., Caldwell, 2004; Thompson & Arsel, 2004), the construction of national food imaginaries (e.g., Hirsch & Tene, 2013), and the elevation of culinary tastes (e.g., Maciel & Wallendorf, 2017), among others (e.g., Campbell, 2005; Cappellini & Yen, 2013; Fonseca, 2005). These studies

offer a rich body of work to illuminate the pervasive marketing problem of how to craft culturally resonant food products while engaging with cultural diversity. Inspired by these diffuse perspectives, the narrative synthesis of papers in this study gave birth to the concept of transcultural food marketing, which theoretically aggregates a broad range of approaches to marketing food products in contexts where cultural diversity is a crucial concern.

4.1. Transcultural food marketing as ordering theory

The narrative synthesis, summarized in the form of a matrix (Fig. 4), conceptualizes transcultural food marketing as an intersection between territorialization-deterritorialization and familiarity-exploration that manifests in diverse configurations. This work advances two significant contributions to the rich food marketing and consumption literature.

The first contribution of the transcultural food marketing framework is to advance an integrative and generative perspective on 30 years of consumer culture theory insights that foreground multiple tensions and distinctions present in this body of work. As such, the transcultural food marketing framework aligns with the notion of ordering theory, a particular type of theorization aimed at categorizing complex phenomena in theoretically useful ways (Sandberg & Alvesson, 2021). This framework is timely because, while prior consumer culture theory literature on food marketing has developed rich theoretical insights based on various food products and cultural contexts, these insights have hitherto not been comparable because of their rooting in “loosely related, sometimes inconsistent theoretical perspectives” (Arnould et al., 2021). As an ordering contribution (Sandberg & Alvesson, 2021), the framework highlights the underlying elements that connect the rich insights stemming from the deeply contextualized tradition of consumer culture theory research to the pervasive phenomenon of marketing food products in the face of cultural diversity and advances an integrated vocabulary for discussing marketing approaches. Moreover, ordering this body of work enables researchers to map theoretical connections across extant consumer culture theory research that has spanned various food products and cultural contexts.

The two salient and intersecting tensions represented by the two axes in the matrix constitute sensitizing coordinates of transcultural food marketing, advancing the understanding of the shared structures which underpin and connect the different approaches to crafting food products for culturally diverse markets that have been studied and which include various food products and contexts. The tensions illuminate how diverse approaches “hang together” (Sandberg & Alvesson, 2021, p. 496). Specifically, by conceptualizing transcultural food marketing as the intersection of tensions between territorialization and deterritorialization and between familiarity and exploration, the framework offers novel recategorization that identifies the “illuminating central features” (Sandberg & Alvesson, 2021, p. 491) of the phenomenon.

At the same time, the ordering work advances in “productive distinctions and discriminations” (Sandberg & Alvesson, 2021, p. 491) by dimensionalizing how these tensions manifest in distinct configurations. The framework specifies distinct configurations that illustrate how tensions between territorialization-deterritorialization are manifested (via anchored, hybrid, virtual, and aerial territorialization), and tensions between familiarity-exploration are expressed (via everyday staples, commodified cosmopolitanism, gourmet innovation, and mystification). These configurations offer more nuanced and precise manifestations of the diverse ways food products become culturally resonant in culturally diverse markets. Importantly, each configuration brings to the fore different cultural meanings that food can convey to market actors (i.e., consumers, retailers, chefs) when being transferred and/or transformed

and commercialized within the cultural dynamics of contemporary food marketing.

4.2. Toward a pluralistic and plastic conceptualization

As a second contribution, the transcultural food marketing framework brings to the foreground a pluralistic and plastic conceptualization of how food products are marketed in culturally diverse markets. While the tension between territorialization and deterritorialization captures a conceptual shift toward a more nuanced relationship between food and territory, the tension between familiarity and exploration recognizes that the plasticity between the extremes of understanding and exploration always exists in food products, and this plasticity relates subjectively to the cultural context to which it is applied.

The tension between territorialization-deterritorialization and its manifest configurations offers a more inclusive representation of the pluralism of territorial combinations in the consumer culture theory literature on food consumption. Identifying this tension constitutes a crucial conceptual shift, softening the “sharp symbolic contrast” between global and local symbolic meanings (Thompson & Arsel, 2004, p. 631) and moving beyond a dominant emphasis on ethnic and national cultures (Chelekis & Figueiredo, 2015). The transcultural food marketing framework emphasizes that food products’ relationship to place can incorporate multiple and fluid combinations of ethnic, national, regional, and global consumer cultures that market actors use to shape food products. For example, Cayla and Eckhardt (2008) called attention to how the combination of multiple cultural referents can craft a shared regional Asian consciousness that is accessible by consumers across multiple countries, while Chelekis and Figueiredo (2015) theorized how food cultures could occur across “regional archipelagos” that span multiple and non-contiguous geographic regions. In essence, the tension between territorialization and deterritorialization connects these extant insights by emphasizing a more pluralistic conceptualization of how market actors relate food products to territorialized or deterritorialized meanings in culturally diverse markets.

The work also highlights a significant shift toward decolonizing marketing knowledge (Eckhardt et al., 2021; Kravets & Sandikci, 2014). In some research on food and globalization, there is a tendency to equate the global with Western—that is, US and European—cultures. However, many examples which did not fit or exceed this US- and Euro-centric worldview were found in the literature (see, for example, Nikkei cuisine (Matta, 2016)). Instead of reproducing this previously-used vocabulary, the transcultural food marketing framework advances a revised vocabulary. Aerial territorialization, for example, captures the loose and pixelated relationship to territory that can include but is not only limited to global consumer culture. Hence, this revised vocabulary opens the space for novel and different configurations of the symbolic meanings of food that do not necessarily fit the McDonaldization thesis (Ritzer & Miles, 2019).

Furthermore, the tension between familiarity and exploration captures a recurrent transcultural food marketing concern. It recognizes the delicate balance when translating food meanings to enhance the products’ familiarity or their extraordinariness in specific markets. Prior consumer culture theory literature has analyzed contexts in which the exploratory properties of food products have become gradually intensified (e.g., coffee (Karababa & Ger, 2011); craft beer (Maciel & Wälendorf, 2017)); conversely, other consumer culture theory literature has analyzed contexts wherein food products are positioned for everyday consumption (e.g., Italian biscuit brand Mulino Bianco (Pirani et al., 2018)). Nevertheless, the insights from these cases have not been brought together into the same conceptual space. The present

framework conceptualizes and dimensionalizes the dilemma of emphasizing a product's familiar or exploratory properties as a central building block to making a food product meaningful for a given target consumer.

Specifically, the present conceptualization brings a novel identification of an oft-present transcultural food marketing concern: a distinct representation of how the plasticity of familiarity and exploration always relates subjectively to the context to which it is applied. As described in this work, familiarity with food is a very fluid concept that changes according to consumers' contextual circumstances. It is the role of marketers to understand these changing meanings and needs to curate an appropriate culinary configuration that works within the context and appropriately adjusts and combines elements of the familiar and the exploratory.

4.3. Further thought on food, further food for thought

It is hoped that the transcultural food marketing framework will direct theoretical imagination toward the pluralism and plasticity in how marketers curate the meanings of their food products for culturally diverse markets, illuminating a wide range of possibilities in this terrain and raising further lines of inquiry. This research does not aim to have the final say on this variegated and evolving phenomenon. Instead, it seeks to provide an integrative and generative perspective highlighting the multiple tensions and distinctions present in extant research. Although a systematic research agenda is beyond the scope of the present paper, this section points toward some possible directions.

Because food products can move between different configurations considering evolutions in market and socio-cultural conditions over time, one might ask: how and why do food products tend to move through different configurations in this matrix? Furthermore, which actors, practices, and conditions enable and hamper a food product's trajectory through different configurations?

Considering how interactions between multiple market actors shape transcultural food marketing approaches is particularly intriguing. Sustaining the formation of a global culture of consumption around a food product entails not only advancing commercialization processes (Dolbec et al. 2022); consumption is a socio-historically rooted process involving interactions between socio-cultural change (Grinshpun, 2014; Kennedy et al., 2018), evolving notions of authenticity (Beverland, 2006; Carroll & Wheaton, 2019; Thompson & Kumar, 2022), morality (Aboelenien & Arsel, 2022; Askegaard et al., 2014; Silchenko & Askegaard, 2020), and the formation of a consumer subject (Karababa & Ger, 2011). For example, immigrants play a crucial role in creative material recreations of home culture food when adapting to a new host culture (Chytkova, 2011). However, further research is warranted to develop a clearer understanding of the practices through which these consumer-driven adaptations become widespread and co-opted by other market actors. In line with an increasing focus on consumer-driven market emergence (Martin & Schouten, 2014) and collective interactions between multiple market actors (Maciel & Fischer, 2020; Rao et al., 2003), the authors call for further analysis of how consumer-driven adaptations intersect with practices advanced by other market actors such as

wholesalers and retailers, marketers and chefs.

Additionally, transcultural food marketing is inherently connected to essential issues of moralities and power imbalances. Food intersects with power imbalances in competition for resources and economic prosperity, as introduced through Appadurai's (1981) notion of *Gastropolitics*. Scholars of critical multiculturalism in sociology and anthropology, as well as marketing scholars, have cast a critical lens upon the question of who benefits from territorialized marketing of "other" food products and at whose expense it occurs (Fonseca, 2005; Hull, 2015; Ibarra-Cantu & Cheetham, 2021; Matta, 2016; Zquette et al., 2021).

Several studies in the reviewed collection raise fundamental challenges in these darker aspects of transcultural food marketing and how its configurations intersect with societal ramifications (e.g., Zquette et al., 2021). The market may become postcolonial by deploying marketing techniques to "elevate" food ingredients or culinary traditions to cater to new needs or to increase their familiarity by obscuring their origin. For instance, the history of curry in the UK can be interpreted as a form of nostalgic colonialism that erases its prior roots (Varman, 2017). At the same time, geographical extensions of food meanings, illustrated by regional brands, may adopt homogenizing narratives that do not account for the subtleties of a multiplicity of voices and symbolic or cultural meanings that lie beyond such generalized views. Thus, Asian brands in Southeast Asia that are experienced as a modernizing narrative of progress (e.g., the British Cadbury Kopu-C chocolate bar developed for the Malaysian market) sometimes enter uneasily into some consumers' daily experiences (Cayla & Eckhardt, 2008). What does it mean to marketize cultural tradition in the service of cosmopolitanism (Woodward & Emontspool, 2018)? What would the respectful trade of food-based culinary traditions look like?

By integrating insights across 30 years of consumer culture theory research on food marketing, this narrative synthesis advances a framework of transcultural food marketing, amplifying the understanding of how food products occupy a spectrum of meanings in culturally diverse markets. The authors hope that this narrative synthesis will serve as a valuable platform for further food for thought and profound research in the field. Bon appétit!

CRediT authorship contribution statement

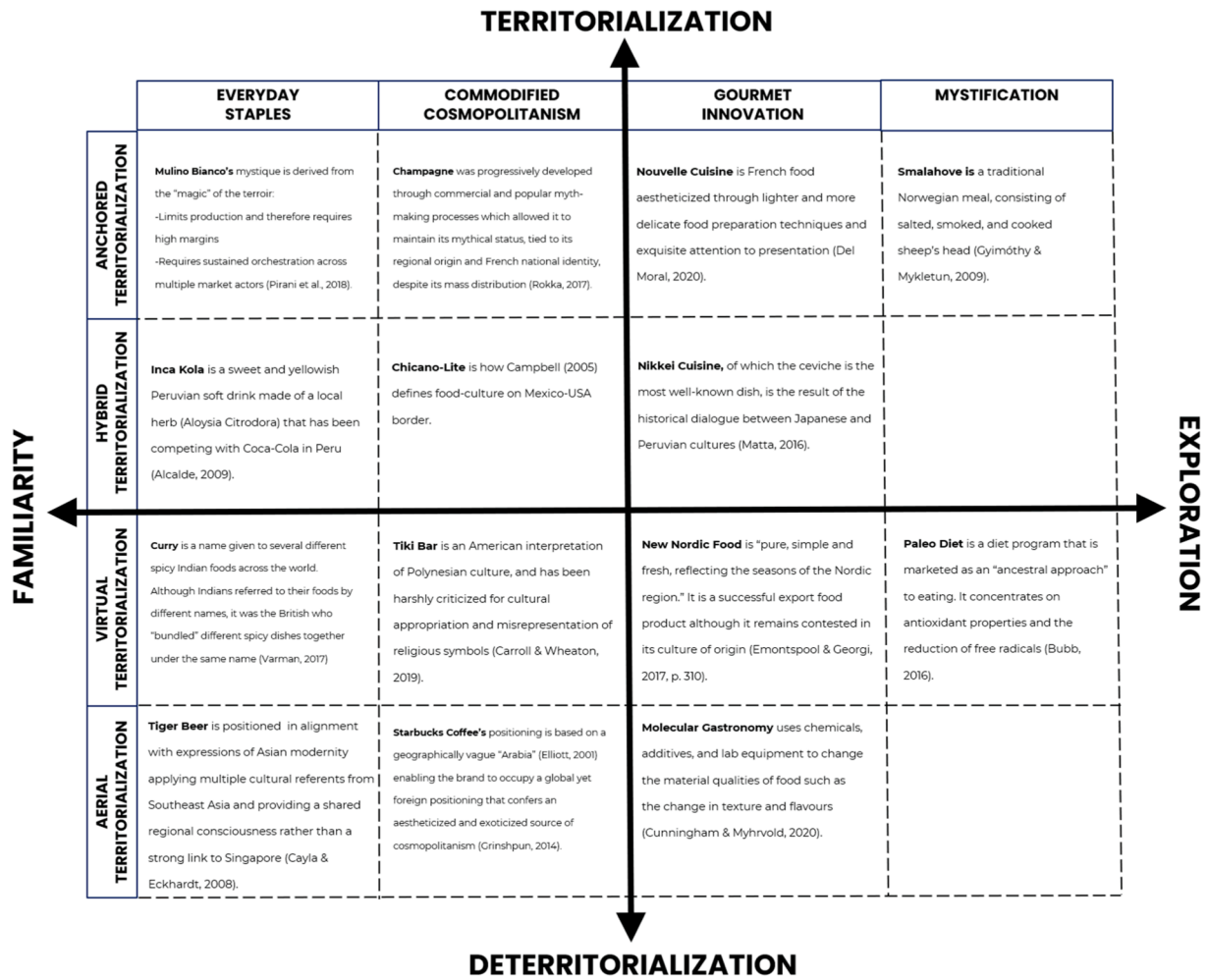
Angela Gracia B. Cruz: Writing – review & editing, Writing – original draft, Visualization, Methodology, Formal analysis, Data curation, Conceptualization. **Flavia Cardoso:** Writing – review & editing, Writing – original draft, Visualization, Methodology, Formal analysis, Data curation, Conceptualization. **Pilar Rojas-Gaviria:** Writing – review & editing, Writing – original draft, Formal analysis, Conceptualization.

Declaration of Competing Interest

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

Appendix

Annex 1. Glossary of food products.



Annex 2. Glossary of key terms in transcultural food marketing framework.

Term	Definition
Transcultural food marketing	The crafting of food products to stimulate exchange as market actors engage with cultural diversity.
Territorialization-deterritorialization	A recurrent tension in how to craft a food product's meanings in relation to real or imagined place(s).
Familiarity-exploration	A recurrent tension in how to craft a food product's meanings to meet a consumer culturally contextualized needs for safety and adventure.
Transcultural food marketing configuration	An arrangement of food product meanings that creatively articulates salient cultural tensions in a way that holds resonance and renders the food product valuable to a given consumer.

Annex 3. Glossary of transcultural food marketing configurations.

Term	Definition
Anchored territorialization	When the place of origin forms a vital connection with the food product's character, e.g. Champagne (Rokka, 2017)
Hybrid territorialization	When different culinary traditions are simultaneously recombined and honored in a food product, e.g. Nikkei Cuisine (Matta, 2016)
Virtual territorialization	When a food product's connection to a specific place is commercially invented, even though it is not rooted in lived practice, e.g. Tiki Bar (Carroll & Wheaton, 2019)
Aerial territorialization	When a food product is unmoored from a specific locale and toward more abstract deterritorialized formations, e.g. Tiger Beer (Cayla & Eckhardt, 2008)
Commodified simplicity	When a food product is constructed as a safe, regular and intimate part of a consumer's diet, e.g. Mulino Bianco (Pirani et al., 2018)
Commodified cosmopolitanism	When a food product offers a touch of the exotic without losing its accessibility, e.g. Starbucks Coffee (Grinshpun, 2014)
Gourmet innovation	When a food product offers a novel and uncanny charm through a curated dalliance with strangeness, e.g. New Nordic Food (Emontspool & Georgi, 2017)
Mystification	When a food product adopts a mysterious and adventurous aura that separates it from mainstream food practices, e.g. Smalahove (Gyimóthy & Mykletun, 2009)

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